

Shall be Preached in the Whole World.

CINCINNATI, O., DECEMBER, 1905.

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The Missionary Intelligencer

THE FIELD
IS THE WORLD.

"GO YE INTO ALL
THE WORLD."

Vol. XVIII.

No. 12.

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A. McLEAN
F. M. RAINS
Editors.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

For a Testimony unto All the Nations.

Ye are My Witnesses.

ENCOURAGING FACTS.

The receipts have been more than doubled in the past ten years.

Forty colleges and schools are supported with an attendance of 2,388.

Thirty-three new missionaries have been sent out in the past two years.

There are almost five times as many native helpers now as ten years ago.

The income of the Foreign Society has been doubled in the past seven years.

The number of missionaries has been more than doubled in the past ten years.

The number of native helpers has been more than doubled in the past five years.

There has been an advance in the receipts every year for thirteen years except one.

Last year the receipts amounted to \$255,922, a gain of \$44,604, more than 20 per cent.

The total number of offerings last year from all sources was 8,747, an increase of 1,619.

The average annual increase in the receipts during the past five years has been over \$15,000.

The whole amount received by the Foreign Society since its organization in 1875, is \$2,500,073.

The number of contributing Sunday-schools has been more than doubled in the past twelve years.

There has been an increase in the number of workers of the Foreign Society every year for twenty-four years.

Last year twenty-four new Living-Link missionaries were enrolled, the largest number ever recorded in any one year.

Eighteen hospitals and dispensaries with fourteen medical missionaries in charge are supported, and last year 58,803 patients were treated.

Contributions from all mission fields last year amounted to \$45,577, a gain over the previous year of \$10,862, and of this amount, \$13,050 was given to missions.

The total number of American and English missionaries is 154, native evangelists and helpers, 312, making a total missionary force of 466, a gain of twenty-eight.

The Missionary Intelligencer.

VOLUME XVIII.

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ON TO CHRIST.

I want to add that we have to awake as Christians to the realization of the parable of the Good Samaritan. It has not been applied much to missions, but we shall be driven to it. If we do not minister to these nations of India and China as the Samaritan did, we shall be like the priest and the Levite, and shall get the Levite's curse. We have to take that wounded man and put him on the beast and walk ourselves: and the missionary practically gets off the beast and walks. Why does he leave his home here? To make homes there. He leaves social life here to make a new social life there; he leaves his church here and goes there to found a church and establish the Lord's table and perform the ordinance of baptism and give them what he in a sense has lost himself. He has gotten down off the beast and has put the wounded man on it and is walking himself; and the Church at home must do likewise. You say, "But that is fanatical;" then Christianity is fanatical. Mr. Forman spoke about "many adversaries," but he did not mention most of the adversaries of the work in the foreign field. A bishop said the other day that the chief adversaries to missions were the tessellated pavements in the churches and the stained-glass windows and the handsome organs. The question is, shall we get down off the beast and put the poor, neglected heathen on that beast and let him ride?

Listen to the voice of our glorious Christ sounding louder than ever before; it is a voice like the sound of a trumpet and like the sound of many waters, and He is calling, "Follow me." But where? Back to Christ? Never say "Back to Christ." He has always been ahead of you. He went to India before Mr. Carey, he went to China before Mr. Morrison, and he is saying, "Follow Me." You cannot get back to Him; eH wants you to get up to Him.—J. W. CONKLIN,

FINANCIAL EXHIBIT.

FOR OCTOBER, 1905.

	1904.	1905.	Gain.
Number Contributions from Churches.. . .	38	18	*20
Number Contributions from Sunday-schools	17	21	4
Number Contributions from C. E. Societies.	74	79	5
Number Individual Contributions.....	41	22	*19
Amounts	\$4,052 97	\$5,582 44	\$1,529 47

Comparing the receipts from different sources shows the following:

	1904.	1905.	Gain.
Churches	\$599 05	\$282 66	*\$316 39
Sunday-schools	96 59	182 95	86 36
C. E. Societies	729 26	819 88	90 62
Individual Offerings	442 58	2,917 50	2,474 92
Miscellaneous	1,839 50	579 45	*1,260 05
Annuities	300 00	800 00	500 00
Bequests	45 99	*45 99

* Loss.

Gain in regular receipts, \$1,075.46; gain in annuities, \$500; loss in bequests, \$45.99.

VERY IMPORTANT.

We ask the preachers and other friends to aid us in keeping a correct mailing list of our preachers and churches. Six of our preachers change their post-office addresses every day, or 180 a month, or more than 2,000 a year. To keep anything like a correct list entails a vast amount of clerical work. If preachers will notify us when they change their post-office address they will save us much anxiety and help us to economize. We have important literature to go to the preachers every month. Please notify us also when a new church is organized or when one ceases to meet. Please keep us advised as to the name and address of your Sunday-school superintendent. Especially notify us when a change is made. And when a new Sunday-school is organized, let us know, giving the local name and the post-office. These are important matters,

The regular reading of a good missionary journal like the *Intelligencer* is of itself a liberal education.

Read "The Need of More Abundant Giving" in this issue of the *Intelligencer*, by W. S. Goode. It is a great speech.

The American Bible Society is preparing an appeal for \$5,000,000 to aid in distributing Bibles. This is a day of larger things in all Christian work.

"If Christ be truly in us, we can not live to ourselves." This saying of Columbanus, one of the early missionaries, is worthy of all acceptance.

It is time the churches were turning their eyes toward the annual offering for Foreign Missions. Before many moons the 4th of March will be upon us.

Are you organizing a Mission Study Class in your church? We recommend that you do so at an early date. We will give full information upon application.

The Methodist Episcopal Church raised \$1,582,215 for missions last year. This is \$45,578 more than the year before. Of this amount, \$949,794 was spent in the foreign field, and \$632,421 in the home field.

R. P. Anderson reports nineteen added and a church of twenty-four members gathered in Norway. The problem in that field is that of securing men who are thoroughly qualified for the work. The people are ready to hear and to obey.

The China on her last trip out had among her passengers forty-four missionaries. The Foreign Society had a larger number than any other society represented. The steward said that the sales in the bar-room for the whole trip were not so much as for the average day on other trips.

A Japanese never thinks of going up to a temple to worship without first making an offering. The usual sum is from one-twentieth of a cent to five cents. If he worships at fifty temples in a day he makes an offering at each. To go to a temple empty-handed would be to insult the deity and to defile the temple. There is a lesson here for many Christian people.

A church that can afford to put \$30,000 into a building can afford to give more than \$22.50 a year for Foreign Missions. If it gave one per cent the offering would be \$30.00. The great work of the church is that of preaching the gospel to the nations; not building magnificent houses of worship. The Roman Empire was

evangelized before any houses of worship were built.

Pay your debts to God at once, for the love of Christ and for the sake of your own honor. Christians do business with Christ that requires money. To become a Christian is to assume an obligation to furnish that money. The money clause in the covenant into which one enters when he comes into fellowship with Christians should be as plain and as heartily adopted as the agreement to "live soberly, righteously, and godly in this present world."

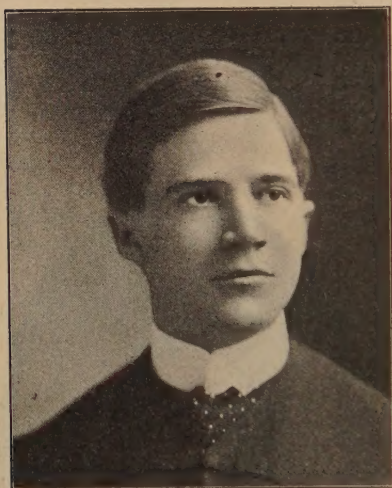


Dr. Susie C. Rijnhart.

At the suggestion of President McGarvey, a special edition of Dr. Rijnhart's great book entitled "With the Tibetans in Tent and Temple," has been issued. This edition is in every respect like the edition that sold for \$1.50 a copy. This sells for fifty cents and the postage, which amounts to ten cents. President McGarvey states

that this book has thrilled him as no other missionary document that he has ever read. Orders with the cash may be sent to F. M. Rains, Box 884, Cincinnati. At the way this book is selling the edition will soon be exhausted. Those who wish copies should order without delay.

purpose in all Endeavor Societies the world over. We must keep in the procession. We send an interesting exercise called "Star of Hope," free of charge; also suitable envelopes and a subscription booklet, all free of charge. The proceeds from this day go toward the support of the great orphanage work at Damoh, India.



Dr. Paul Wakefield.

Arthur Paul Wakefield was born in North Bloomfield, Ohio, October 5, 1878; united with the Church of Christ in Hiram during a series of meetings held by Lloyd Darsie in 1895; graduated from Hiram College in June, 1900, and from Rush Medical College, Chicago, in June, 1904. The same month he was married to Miss Olive Lindsay and entered on the practice of medicine with Dr. V. T. Lindsay, in Springfield, Illinois. He sailed for China November 4th to give his life to the redemption of the Chinese.

Do not fail to have your Endeavor Society observe Endeavor Day for Foreign Missions the first Sunday in February. This day is observed for this



Mrs. Olive Lindsay Wakefield.

Olive Catharine Lindsay was born in Springfield, Illinois. After graduating from the High School she entered Hiram College and was graduated in the class of 1901. She attended the Boston School of Oratory for one year. She accompanied her husband, Dr. Wakefield, to China.

In the past ten years the wealth of the United States has increased from \$77,000,000,000 to \$103,000,000,000, a gain of 33 per cent; the money in circulation has increased from \$1,601,000,000 to \$2,519,000,000, a gain of 55 per cent; the bank clearings from \$51,000,000,000 to \$102,000,000,000, a gain of 100 per cent; and the total bank deposits from \$4,921,000,000 to \$10,000,000,000, an increase of over 100

per cent. These figures simply make our brains swim. Who can comprehend them? All classes are growing in wealth. It is said that we are money mad. Unless Christian people consecrate a part of this vast wealth to the evangelization of the world, it will corrode in their hands and lead many to spiritual downfall. In all this accumulation of wealth our gifts for the spread of Christ's kingdom have not increased in any such proportion as our personal expenditures.

The Living-Link plan involves mutual obligations. The missionary must do his part; but so must somebody in the home church. In some cases this is the pastor, but it is better to have some other member assist him. He need not do all the writing himself; a committee should be appointed to assist him. The church should hear from the missionary at least once a quarter, but the church ought not to expect the missionary to write oftener. It should, however, send a word of cheer and encouragement at least once a month to the missionary. It must be remembered that the solitary missionary is already over-worked and an additional burden ought not to be laid upon him, while in the home church there are many to write. If there are any churches that have not been assigned their missionary with which communication is not yet opened, we would like to be informed without delay. In some cases where correspondence has not been instituted it may be the fault on the field; in other cases the fault is at the home end.

Dr. Behrends, in his Yale Lectures, has these wise words to say to young preachers: "A prominent New York pastor told me recently that the most effective sermon which he ever preached on Christian giving fell upon a Sunday when the baskets were not passed, and the people knew they

would not be. He did it deliberately, and the result amazed him. When the next collection was taken everybody was eager to give, and the contributions doubled. They stayed there, too. The effect was permanent. There is in this a practical hint of the greatest importance, that the minister's best work is always done when no one can suspect that he is posing as a special pleader." These words are worthy of consideration on the part of every preacher of the gospel. There are few sermons in which John G. Slayter does not have something to say about world-wide evangelism. This subject is woven in with the warp and woof of all his pulpit ministrations. This cause is magnified throughout the entire year. That accounts for his remarkable success as a missionary leader.

Harlan P. Beach is of the opinion that the Christian Church has never had such an opportunity in any land as one finds now in China. Writing in the *Missionary Review of the World*, he says, "Her nearest neighbor, Japan, keenly realizes this fact, and even under the stress of a great and most demanding war, the Japanese are swarming into the empire. Not only is Japan eagerly pressing into the commercial and industrial life of China, but, like a wise strategist, she is awake to the importance of two dominating factors of national destiny. The youth of China are going by hundreds to Tokyo and other Japanese cities to learn what the West can teach, so that there are now probably 5,000 young Chinese studying there. Not only so, but she is pouring into China's higher institutions of learning literally scores of teachers and professors. Missionaries of experience realize the gravity of the present situation, and are voicing the clamant need of flooding every province with Christian literature as a partial corrective

of the imminent danger. They are realizing, most of all, the necessity of sending reinforcements—especially for educational work—who shall embrace the opportunity that has alured the Church to the conquest of an open and impressible empire.

Foreign Missionary Rallies will be held in December and in January and February. In December the President of the Society and Secretary Corey will go through Southern Indiana and Southern Illinois, and Tennessee and Southwest Kentucky. After the holidays, Stephen J. Corey and Abram E. Cory will make a tour of the Eastern States and will cover Western Pennsylvania, Ohio, and Northern Indiana. President McLean and Dr. Drummond will cover Central and Northern Illinois, Iowa, Nebraska, Kansas, Oklahoma, Missouri, and Kentucky. F. M. Rains will conduct Rallies in Pittsburg, Wheeling, Cleveland, Columbus, Indianapolis, Rushville, and Cincinnati. Mrs. Molland, of China, will assist. The addresses at the Rallies are brief and bright and to the point. The music is appropriate. A Rally is a national convention in miniature. The interest and enthusiasm may be quite as great. The maps and charts are worth going a long way to see. It will help the services if the attendance is large, and if every speaker who promises to be present is on hand and is there all through the service. A Rally is a great event. It is not unusual for people to say that in all their lives they never spent a day so profitably.

Just Supposing.

That when Christ on Olivet, in the hush and sacredness of his ascension hour, said "Go ye into all the world and preach the gospel to every creature," his disciples had interpreted it as a fatuous command, born of an over-heated enthusiasm.

That when the Holy Spirit at Antioch said "Separate unto me Barnabas and Saul for the work whereunto I have called them," the members of the congregation had said that they could not spare them from the great work at Antioch to go into uncertain heathen lands, and that Barnabas and Saul had listened to their objection.

That when Paul lay sleeping at Troas and there appeared unto him the vision of one saying unto him, "come over into Macedonia and help us," he had on reflection refused the call, content to preach to the multitudes in Asia Minor, his homeland, where there was so much need and where he knew the field.

That the light which sprang up to lighten the Gentiles in Galilee, had flashed eastward and southward, instead of westward, and that India and Africa had been blessed by the gospel, while we sat all these centuries in the bitterness of heathen darkness, what would we think of them if their hearts were not burning to bring the message of the Redeemer to us.

Just Supposing.

Possess The Land.

O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go Forward and possess the land."

Thou who are light, shine on each soul,
Thou who art Truth, each mind control,
Open our eyes and let us see
The path that leads to heaven and Thee.

—John Hay.

A FORWARD MOVEMENT.

As we glance over the advance that has been made by our Foreign Society during the past decade or more we have great reason to rejoice. Year by year the force has been increased for twenty-four years; it has been more than doubled during the past ten years; there are almost five times as many native helpers as ten years since, and the number has been more than doubled in five years. And during the ten years past the receipts have been trebled. Indeed they have been doubled in seven years. These figures are wondrously encouraging.

We have substantial ground for profound thanksgiving for the marvelous record of the year just closed. It was by all odds the greatest in the thirty years' history of our work in the regions beyond. We not only raised a quarter of a million dollars, but we went \$5,922 beyond. The total gain was \$44,604, or 20 per cent. Our people seem to have come to a real consciousness of their power and mission.

But past victories will not meet the demands for the future. We must now set ourselves to the task of reaching \$300,000 by September 20th, 1906. This will require careful planning, much earnest prayer, and a liberality the like of which we have seen in others, but never experienced ourselves.

The call for a forward movement comes with emphatic force and with a weight of a thousand pounds to the square inch. The work in all our fields has far outgrown our present income. What is a quarter of a million dollars to meet the demands in thirteen different countries with a working force of 466? We spent last year about \$8,000,000 in our work in Christian America. Indeed we spent three times as much for church buildings alone as we spent in the whole pagan world. Our work in the foreign field is growing and is prosperous and has every healthful sign of promise for the future. The call for more workers and more buildings and other facilities comes with wondrous urgency from Japan. This seems to be the nick of time in the Sunrise Kingdom. The new conditions since peace has been restored demand a more aggressive Christian movement on our part if we hold our present gains and make other advances.

And the call from China comes in thunder tones. The new opportunities in that land are simply indescribable. The natives in vast cities

wholly without the gospel are asking for the presence of missionaries. Every door swings wide open to us in compelling invitation. If the opportunities are not embraced, our missionary enterprise can hardly fail to suffer serious loss. There is not a cloud on the horizon of our work in the Flowery Kingdom. There are doors open to our people just now that if not entered will soon be closed. This is the ground of the strong and persistent appeal made by our missionaries to double the force at once. Their position is a very reasonable one; one we can not refute, but the request is one we are wholly unable to meet at the present time. Some of these missionaries are overworked; some are breaking in health; some are not properly housed; all are inefficiently equipped. We must move forward in China or go back. We are unable financially for the former, and we are sure our people are not prepared for the latter.

As we cast our eyes over the whole field the situation is much the same everywhere. The need for ten missionary homes, for four hospitals, for eight school buildings, and for twelve chapels, at a cost of not less than \$50,000 is most pressing. Not only so, but not less than twenty new missionaries are required to meet the most reasonable demands upon us.

What shall we do? Shall we move forward? We live in a time of the greatest prosperity. Money circulates freely. Most of us not only enjoy the necessities and comforts of life, but many even luxuries. We are a prosperous people. We are building fine churches. We are organizing new congregations. Our membership is growing everywhere in every direction. The word poverty has no place in our vocabulary.

Send the word all along the line, "Move Forward!"

Let us have at least \$50,000 in individual gifts for special buildings.

Let us enroll not less than 4,000 contributing churches and insure the new watchword: Three Hundred Thousand Dollars for Foreign Missions by September 30th, 1906.

THE MAKING OF A SUNDAY-SCHOOL SUPERINTENDENT.

The power of a Sunday-school superintendent depends greatly on the breadth of his sympathies. If he is in the right place, he is called of God to help promote a world conquest. If he is content to prosecute a little scrimmage, with little ideals and little plans, his career will be a sad decline. Not to cast reflections on a small school. No school can be small with the right conception of its mission. The influence of a true superintendent goes out to the ends of the earth. He not only works for

the salvation of his boys and girls, but through them for the salvation of the world. If he is to escape from a morbid and diminishing piety, he must have broad Christian sympathies; his field must be the world; his horizon must be so broadened that he can enter into a worthy communion with our Lord in the vastness of his claims and reign. With this idea of world-debt, narrowness and pessimism vanish. Leadership of the children passes from a work of hard duty to a joy. The whole make-up of a superintendent changes when he takes the missionary view-point. His sympathies with the other workers in the Master's great vineyard are increased. He is inspired and strengthened by the march of a great host. He is no longer microscopic in his temperament, magnifying difficulties and discouragements. On the other hand his vision is telescopic and his horizon reaches out into God's great work for the world.

The expansion and educational influence of a lofty idea is marvelous. You wonder at Carey's tremendous sympathies, a poor cobbler on his bench, driving hob-nails into shoes? Ah, but he had a leathern globe before him on which was diagrammed all the nations of the earth! His working hours were filled with earnest prayer and thought for the unsaved of the world. He did not see his whole parish from the windows of his shoe shop. A superintendent of a Sunday-school possessing the missionary passion, and his school enlisted in helping send the gospel into all the world, is one of God's noblemen. He will find that his interest in the whole world will give him threefold interest in his own local Sunday-school work. He will be aroused for the interest of his boys and girls, in proportion as he is aroused for humanity. The question as to whether a Sunday-school leader should put forth effort to help evangelize all nations is not an open one. He *must* do it or be false to his commission. The superintendent who has no interest in seeing Christ have sway from sea to sea, has no proper credentials for leadership of the boys and girls at home. What politician would be tolerated by his party if he did not believe in his party's ultimate success? What patriot would be listened to who had lost hope for the destinies of his native land? It is as much the superintendent's business to train the missionary conscience of his school, as it is for a pastor to train the missionary conscience of his congregation. For either to neglect it is to neglect the thing nearest our Master's heart.

Our boys and girls are taught of their relation to the world through the institution of Children's Day. The money raised, the exercises, the enthusiasm, and all are a part of missionary education. No school can earnestly celebrate the first Sunday in June without having a better life. It is one of the greatest lessons in true benevolence possible.

Every Sunday-school Superintendent has millions under his influence, and when his responsibility to this great, dependent host beyond dawns upon him, he can never be the same man again.

SOME RESULTS OF THE WAR IN THE EAST.

Dr. DeForest has written an article on this topic for *The Japan Times*. Dr. DeForest states that there are already many great and permanent results for good that can be enumerated, and that tend to fill the hearts of all who love humanity with joy and gratitude. Among these are the following: First, Westerners have already learned to estimate the people of the East at a much higher value than formerly. Ten years ago an English paper wrote, "We have not yet learned to look upon the Mikado as a civilized monarch, as we look upon the Tsar." The West despised the East. The victories of Japan on sea and land have brought about a new feeling between the East and the West. The people that were despised a few years ago are now considered worthy of respect. As one result of the present war the East and West are to join friendly hands in all that concerns the peace and progress of the whole human race.

Secondly, the war has shown that a non-Christian nation can fight on high humanitarian lines, higher than those of so-called Christian Russia. Japan's treatment of Russian prisoners has astonished the whole civilized world. No prisoners of war have ever been treated with so much consideration. Russia is confessedly below the humanitarian spirit shown by Japan. The brutal treatment of Japanese in Siberia, the sinking of merchant ships, leaving all on board to perish; the sinking of transports without the least attempt to save the helpless soldiers and sailors, are in startling contrast with the humane conduct of the Japanese in substantially similar circumstances. Russia intimated that the Japanese were treacherous, heathenish, and brutal enough to slaughter the whole garrison of Port Arthur, in case it should be taken. All the while Japan has shown the highest regard for international law, has been truthful in her diplomacy, and has maintained splendid self-control and moderation in the unbroken series of victories.

Thirdly, the partition of China has been abandoned. A few years ago it was supposed that Russia would take Manchuria and much more, and that England and France and Germany would take the rest. Japan's victories have taught the Western world that the great nations of the East are not to be lightly trifled with. China is awakening from the slumber of ages. She desires to take an honorable place among the nations of the world. Thousands of her students are flocking to Japan to learn the secret of her rapid progress, and Western learning is being welcomed as never before. China is opening her eyes, and is turning to the same road that Japan has taken.

Fourthly, Russia is being profoundly affected by the war. The despotic government of Russia, whose boast it was that she would rule over all Asia, and make puny Japan bow to her will, is being laughed at by pretty

much all the world. But the people of Russia are awakening to demand their rights and are threatening a great revolution. The people did not want war with Japan. They do want a righteous and humanitarian government that shall represent the needs and aims of the whole nation. Already the people of Russia are demanding a wholly reformed and representative government. The victories of Japan have given a new political hope to the millions of Russia. In the time to come the Russians will sincerely thank the Japanese for making the overthrow of autocracy possible. Already the Czar has promised a parliament. If this promise is kept a parliament will meet in January next.

Fifthly, this war has immensely deepened the feeling that Japan, England, and the United States have at the bottom the same wide interests and stand for the same kind of civilization, namely, that based on free institutions. In this contest Japan has stood for civil and religious liberty. Russia stands for despotism. She has not concealed her purpose to rule all Asia. A Russian prince said, "We must crush Japan. We must disarm her, because she is a menace to the peace of Asia, a disturber who is an enemy of civilization; and we must also drive England out of India, for then only can there be permanent peace. Russia will then be without a rival throughout Asia, and the White Czar will reign everywhere from sea to sea." The Russian Ministry of Public Instruction has issued a circular in which it is said, "The United States and England thrust forward as an opponent of Russia, Japan, a nation hostile and dangerous to themselves, their competitor in industry and in sea-going commerce. They calculate that the war would weaken both Russia and Japan and would render it easier for themselves to further their own interests." This is a public declaration that Russia regards England and the United States as enemies whom she is preparing to fight. While congratulating Japan on her victories, we can not but feel grateful also to her for breaking in pieces that Russian arrogance that proposes to swallow all Asia, and then to humble the nations that stand for liberty and international righteousness.

Sixthly, the war has done much for Japan. It has brought her the full consciousness of national dignity and power; it has gained her the respect of all Western nations; it has shown her financial ability in a remarkable manner; it has demonstrated her love of righteousness and her spirit of humanity; it has been the occasion of a new awakening of her religious life. This war has brought out the fact that the people and their leaders feel that there is a superior Power that has guided Japan to victory and that has permitted Russia to suffer defeat. Before going to Manchuria the soldiers flocked to the temples to hear prayers and to buy charms. After they have gone their parents and wives and children go to the temples to pray for their success and safety. There may be more or less of superstition in these acts, but none the less they are prompted by the religious

nature which is the deepest and most permanent and most powerful part of the human soul. The war has awakened this religious feeling in the hearts of the people of Japan. What form it will take in the future remains to be seen, but the great law of religious evolution is that the religious nature becomes more and more separated from superstition and immorality, and tends to become a rational faith in a Supreme Being, whose children we all are, and whose will we all ought reverently and lovingly to follow. In any event the day has gone by when it could be said that Japan is a nation without a religion. For a nation to discover its own spiritual value and to seek for spiritual truth and life is as much a matter for sincere congratulations as are material victories on land and sea.

\$50,000 BUILDING FUND.

One of the greatest needs of our foreign missionary work just now is suitable buildings. We must have mission homes, mission hospitals, mission schools, and mission chapels or the work we have so enthusiastically begun will suffer. It is one thing to send out missionaries to preach the gospel in heathen lands; it is quite another thing to build up strong congregations. To this end we must have suitable buildings. In mission lands as at home, work is often lost in permanent results because of neglect in holding what is gained.

We are now in the greatest need of the following buildings:

1. Ten mission homes to house our missionaries. To compel missionaries to occupy century-old, badly heated, poorly ventilated buildings is to handicap their efficiency and injure their health. A modest home in the midst of heathen squalor and filth is a sign board to the heathen and a means of grace to the missionaries. Many missionaries have lost their health, and often their lives, because they lacked comfortable homes. About \$2,000 is required to provide the land and buildings for each home.

2. We are in need of four hospitals. They will cost not less than \$2,500 each. Our splendid hospital at Nankin, China, wields a marvelous influence in all that part of the empire. So with others in China and India. The medical work is far-reaching in influence for good.

3. We need eight school buildings. These communities have no public schools, of course, as we have in America. A mission school is a bright light in the deep night of heathenism. A very good school building can be erected for about a thousand dollars, including the land. Men and women come from these schools who prove to be leaders of the people. And out of them often spring Sunday-schools and churches.

4. Twelve chapels are urgently needed. They are rallying and radiating centers. Where we open a mission we should have buildings of

our own and not be compelled to rent. There is the same necessity for chapels in the cities of the Orient as there is for church buildings in the cities of America. Heathenism spends vast sums on its temples. Christian people must spend modest sums on chapels where the gospel may be preached and the table of the Lord spread.

We are undertaking to raise \$50,000 by special personal gifts to provide these buildings. We can not draw upon the regular offerings for this purpose, as every dollar is needed for the payment of the meager salaries of the missionaries. *We must appeal to personal friends.* Remember, this small sum is to be used in twelve different countries. It is the reasonable demand of 154 consecrated, level-headed missionaries. We often spend this much in one community in this country where there are already scores of church buildings.



Grass House at Damoh, India,

Where J. G. McGavran and family lived for a time. They are missionaries of the Foreign Society. They uttered no word of complaint. It is evident they could not do their best work living here. It is not sufficient protection from the extreme heat and heavy rains, and besides there is not sufficient room.

Buildings Urgently Needed.

10 Homes for Missionaries.....	Cost, \$20,000
4 Hospitals	Cost, 10,000
8 School Buildings.....	Cost, 8,000
12 Chapels	Cost, 12,000
<hr/>	
Total	\$50,000

What the Missionaries Say.

Buildings and other equipments are absolutely necessary in adapting to a new environment and in presenting concrete Christianity to the people.—
Dr. W. E. Macklin, Nankin, China.

Two or three hundred women Sundays overcrowding a dimly-lighted, badly ventilated Chinese building now for several years, suggests the need of a more comfortable and commodious chapel.—C. B. Titus, Lu Cheo fu, China.

Native buildings in China are absolutely useless as dwelling houses, chapels, schools, or hospitals, until a great deal of money is spent to make them even fairly habitable. They are badly built, cold in winter, intensely hot in summer, dark, damp, dirty, and, in fact, impossible.—Mrs. Lily W. Moland, Nankin, China.

No better equipment can be given than good, airy, clean, modern buildings. They are continual testimonials in stone of what we stand for.—A. E. Cory, Bo Cheo, China.

For surgical operations we have to use a room about ten feet square which is used also as a medicine room and private consulting room. The work demands better equipment.—Dr. C. C. Drummond, Harda, India.

The testimony of the missionaries we submit herewith ought to have special weight. They have a personal knowledge of the facts and the present needs. What could we do in this country establishing churches without proper buildings? The demand for such buildings brought into existence our Church Extension Fund. But we have no such fund for foreign lands. The missionaries have been calling for some of these buildings for many years. They have been exceedingly patient. They have considerably yielded again and again to other claims in the best interests of the work. They now feel that something must be done and that right speedily.

Will you not help in this enterprise? Send offerings great and small.

We hope some generous friend will provide one of these buildings as a memorial to some friend or relative. No more fitting or useful memorial could be erected.

A MEDITATION.

BY A PASTOR.

I have just taken out my commission and read it once more. Its scope and bearing never so impressed me before. The requirement to disciple "all nations" startles me; the few hundreds in my church are a drop in the bucket to that vast multitude. It has been my aim to neglect none in the church—the sick, the poor, the ignorant, the disagreeable no more than any others; but I had not duly surveyed the church. It is a mere speck on the great field. I was set apart for this particular congregation, but the Head of the Church called me to a world-wide ministry, and I must no longer forget my pastoral duty to "every creature." A trust for all the unevangelized millions, "the glorious gospel of Christ," has been committed to me; withhold I may not; God helping me, I will not.

Compunctions arise. Confession is to be made. There has been, not

absolute indifference, yet a limitation of view, an ignoble littleness of sympathy, a criminal apathy. I hear the question, "Where is thy flock?" I fear the words, "Their blood will I require at thy hand." How much more blameworthy than myself were Jonah and John Mark, or even Demas? Does not the curse that fell upon Meroz impend? Can anything else than the blood that cleanseth from all sin avail?

My mind is made up. I give myself to the whole sphere of duty. I am not less a debtor than Paul was; and pay I must. Go or send is the alternative. For the present, at least, I will send, and send at once. By the way of the Mercy-seat I will send supplications, more earnest, more frequent, in public, in private, and at the family altar, for the heathen, for my church, for myself; that the kingdom of grace, as designed for all, may take full possession of all hearts; that my own views and interest may be duly enlarged; that the sympathies of my people may be greatly expanded—the Golden Rule becoming their rule of life, each looking "on the things of others"—all others who should be regarded, near at hand and on the other side of the globe. This is no side matter, no optional matter. It is the church's business; as truly a duty as to observe baptism or the Lord's Supper, or to grow in grace. It will itself prove an effective means of grace. The well being of believers depends upon their not being miserly; upon their not "seeking their own." Christian self-denial enriches. If the motive is right, bountiful giving brings wealth of character. To apprehend the greatness of Christ's love, and to have corresponding aspirations, is the measure of spiritual growth.

Yes, go or send is my alternative; and I will send as many of the right sort of men and women as may be. Young converts and all who come into the church need education regarding Christ's evangelistic claims upon them as much as regarding any duty. "The liberal soul shall be made fat;" and the more missionaries who go abroad the more home heathen will be evangelized. Sermons on these and kindred subjects must be preached every year. Evangelistic literature—leaflets, periodicals, biographies, and other books—should be put into circulation. Past comparative indifference can not be innocent. I will have nothing more to do with hindering, directly or indirectly, the exportation of breadstuffs to the famishing nations.

A Christian man ought not to be under the necessity of settling the question as to what he ought to give for missions every time an appeal is made. It is hardly the manly and square thing to do. He ought to plan at the beginning of the year what he can do. If he adopts a plan of giving a certain *proportion* of his income, as the Lord has prospered him, his Christian stewardship will come to have a real significance. His giving will not have the unsatisfactory element of chance and uncertainty in it, but will be fraught with plan and consecration.

THE NEED OF MORE ABUNDANT GIVING.*

W. S. GOODE, YOUNGSTOWN, O.

Long ago it was a custom in the churches when the Communion emblems had been passed, for one to stand and ask, "Has any one been missed?" And then if hand were raised, or voice cried out, "I have been missed," with quick and eager steps as to one in dire need, the bread and wine were borne.

Oh Church of Christ! To-day if our Lord, with voice like the sound of many waters filling all the world, were to ask that question of earth's millions for whom He died, how many would cry out, "We have been missed?"

From the green isles of the sea, voices in volume like the ocean's roar, would cry, "We have been missed." From the jungles of Africa, her dark skinned sons and daughters, a babel of tongues, voices innumerable cry, "We have been missed." From India's parched plains, from Ganges' fertile valley they wail, "We have been missed." From Thibet's high walled fortresses, from China's teeming fields, from Yangtse and Hoangho, one-third of all the race cries out, "We have been missed."

"As infants crying in the night,
As infants crying for the light,
And with no language but a cry."

And why have these been missed? Because of missing links; because of lack of loyalty to Christ; because of lack of love for God and men and "Life is just our chance o' learning love."

Heaven's resounding anthem is "Christ for the world;" earth's answering echo when in tune must be "The world for Christ."

Three essential factors are to be considered in making the world Christ's:

* Address before the San Francisco Convention, August, 1905. The church for which he preaches, Central, Youngstown, O., supports C. S. Weaver, Osaka, Japan.

(1) *The Message*—The everlasting gospel of our Christ—the power of God unto salvation. It must be heard.

(2) *Messengers*—How shall they hear without a preacher? The message is “God in Christ reconciling the world to himself,” but “He hath committed to us the word of reconciliation.” In God’s plan every disciple is a witness, a messenger, an ambassador.

(3) *Money*—The means—for “How shall they preach except they be sent?”

As every soldier and sailor in the Kingdom of Great Britain is enlisted for foreign service if necessary, so every soldier in the Kingdom of Christ is enlisted for foreign service if the King so wills. And as all the wealth of Great Britain and the credit of Great Britain are back of her soldiers and sailors, to be poured out unstintedly at need, so should all the wealth and resources of the Church of Christ stand back of Christ’s heroes who are on the firing line.

The message is God’s part. At infinite cost He hath prepared it for us and committed it to us. The messengers and money are our part and we “are slow and late.” “Christ alone can save the world.” To doubt would be disloyalty. “But Christ can not save the world alone.” To acknowledge this is to face our task. Truly spake the old violin maker, “God can not make Antonio’s violins without Antonio.”

Since Christ gave His last command on Olivet, sixty generations have lived, sinned, suffered, and died. Sixty generations—between twenty and thirty thousand millions of souls—and but a small percentage knew of Him. Well may the church echo Cecil Rhodes’ sad cry, “So much to do, so little done.”

But you may say, “Is not the church of to-day doing a great work?” Assuredly—but nothing like great enough. Last year she gave to Foreign Missions \$19,000,000, maintaining 17,227 missionaries. Yet not one-third of the church membership is praying or paying for missions. A postage stamp a week from every church member in the United States alone would yield \$20,000,000 a year. If one-fourth of the Protestants of Europe and America gave one cent a day the result would be \$100,000,000 a year. Surely this is no time for boasting.

In 1890 the property of the Protestant church members in the United States was estimated at thirteen billion dollars. Of that the church gave one-thirty-second of one per cent, or one dollar out of \$3,289, for foreign work.

In 1898 Robt. E. Speer estimated the property of Protestants in America at twenty billions. And that one-fiftieth of what the church was adding every year with what was already being given, would be sufficient to speedily evangelize the world. To-day one-one hundredth part of the an-

nual income of the professed followers of Christ in Protestant lands would yield \$200,000,000.

A quarter of a century ago Dr. Strong wrote, "There is money enough in the hands of church members to sow every acre of the earth with the seed of truth. God has intrusted to His children power enough to give the gospel to every creature, but it is being misapplied. Indeed the world would have been evangelized long ago if churches had perceived the relation of money to the Kingdom and had accepted their stewardship."

These words are even more terribly true to-day.

So much for the Christian world at large, now what of our own Brotherhood? We claim to have the ear-marks of Apostolicity. Every one of our 1,250,000 members is old enough to know and choose. This year our cry was "A Quarter of a Million Dollars for Foreign Missions"—a million and a quarter disciples—a quarter of a million dollars. That is twenty cents apiece. We reached it. We thank God and take courage. How ought we to feel about it? Back in Ohio when a man feels low down, trifling, and mean he says he feels like thirty cents. Perhaps eye hath not seen, ear hath not heard, just how a man feels when he feels like twenty cents.

But I prophesy the day will come when we shall all feel like bright new dollars, and then "In God we trust" shall be written large on our expanding missionary effort.

A few years ago, one Episcopalian church in New York City gave \$280,000 for missions. One hundred thousand dollars more than our whole brotherhood gave that year, and \$30,000 more than we have given this.

Not long ago, Old South Congregational Church of Boston took an offering for foreign missions of over \$9,000. That year that one congregation gave more than all our churches, as churches, in the whole State of Ohio, more than all in Kentucky, twice as much as those in Missouri, three times as much as those in Iowa.

John Randolph used to say he let no man abuse Virginia but himself. Just so do I feel about our brotherhood. We're not yet an Apostolic church, for Apostolic means Missionary. We save annually for ourselves nearly two hundred times as much as we give to save the heathen for our Christ. That's not Apostolic. Last year it took nearly 3,000 of us to send out and maintain one missionary. That's not Apostolic. And when the money is raised and ready it takes long search to find in all our host one ready to go. That's not Apostolic.

The Moravians send out and support one missionary to every fifty-eight church members. At that rate we should have working abroad 21,534 missionaries, instead of the 438 in our last report. The Moravians are more Apostolic than we. Their every member expects to go or send.

Think of our hundreds of churches that help not. Think of the tens

of thousands of our people who ignore the Lord's last command, having no part nor lot in this Divinest work of all. Should not these be a burden on mind and heart, a petition in our daily prayer?

Had we the missionary fervor of Paul, the Apostolic zeal of Livingstone, "placing no value on anything save in relation to the Kingdom of God," we the Disciples of Christ, could in one generation, preach Christ to the world, so that the words of Justin Martyr in the first half of the second century could again be written, "There is no people, Greek, barbarian, nor any other race, by whatsoever appellation or manner they may be distinguished, however ignorant of art and agriculture, whether they dwell in tents or wander about in covered wagons, among whom prayer and thanksgivings are not offered in the name of the crucified Jesus, to the Father and Creator of all things." Such a record must always follow the work of an Apostolic Church:

If Christ were to appear among our churches He would approve the plea we make. He would say, "Well done" to much of our teaching of the Word, and as He witnessed our gathering together on His day to break the loaf, and in our simple worship saw men planted in the likeness of His death, perhaps with joy He'd say, "'Tis like those early days so long ago." But when His glance took in our strength and wealth, His word to us would be, "One thing thou lackest. Go, sell, give. These hungry—feed them with the bread of life. These blind—open their eyes. These naked—clothe them with robes of righteousness. These sick and in prison—oh, church of mine, visit them with the message of liberty and life. So shall ye be my disciples, for if ye do it to the least of these my brethren, ye do it unto me."

We must give men and money to the Master when He calls. He calls to-day with an insistent call. He wants not crumbs but loaves, not mites but offerings worthy of Him and us before the world.

One Monday afternoon a few weeks ago there came a knock at my door. I opened it and there stood two young people, husband and wife. My heart was full of a great pity for them. Just the day before we had laid away their only child—little Harold. He was the light and joy of their lives. The little feet were but beginning to journey, the little lips to speak, when, like the Shunammite's son, in the harshest heat he sickened, suffered a little while and died in his mother's arms. Kissing the lips o'er which the breath had scarcely ceased to flow, she said, "My poor, dear baby, thank God you are at rest."

They stood before me. Smiling through their tears they said: "Brother Goode, our boy is gone. He was our all. We had hoped that some day he would be a missionary. We had given him to God and God saw fit to take him now. Here is his little bank. Take its hoarded money, put it in the mission work to bless some other little child." That was a sacred offer-

ing. That was a holy moment. I could almost feel the Master's presence, almost hear the rustle of a guardian's angel's wing.

They had given the best they had. Their gift was in every sense a love gift like God's own—a son as messenger, and when that gift had failed they supplemented it. "Love, money," was their offering. When thus our many homes shall give the best they have, our part, like God's, shall be well done.

God in His world and in His Word to-day pleads with His children to give freely, abundantly, joyfully, "good measure pressed down running over," for there is need. Yea, there is need for more abundant giving.

(1) *To save the world.* Present efforts are inadequate and unworthy. Eight hundred million souls, your brothers and your sisters, sit in darkness. They sin without Christ to forgive. They sorrow without Christ to soothe. They die without Christ to save. They die one every second, sixty-six every minute, 4,000 every hour, 95,890 every day. They die hopeless, afraid, alone.

"Hear ye now the tramp of nations
Marching on to day of doom?
See them falling, dropping swiftly,
Like the leaves into the tomb;
Souls for whom Christ died, are dying,
While the endless tramp goes by;
Can you shut your ears, O Christian,
To their ceaseless moan and cry?"

While you dwell in peace and plenty,
'Store and basket' running o'er,
Will you cast to these poor pleaders
Only crumbs upon your floor?
Can you sleep upon your pillow
With a heart and soul at rest,
While, upon the treacherous billow,
Souls you might have saved are lost?"

"Sacrifice alone is fruitful." Sacrifice alone can save this world. Next there is need of more abundant giving.

(2) *To save the church.* To save the church from bitter years of wandering and shame, from judgment at the hands of Christ her Head. This is her time of testing. Her supreme mission is to save the world. The world is open to her message. Her equipment is complete. She lacks not one thing but the spirit of willingness. "Is the Church of Christ so rich in gifted men and almost boundless wealth, with almost every door in all the world thrown open to her in answer to her prayer—is she prepared to take the responsibility of putting off the Kingdom?"

Bishop Thoburn says God in this day would sweep away His church

from earth if she were to falter and fail in the missionary enterprise.

She dare not falter. She must not fail. The Bride of Christ can not be untrue to Him. The eyes of heaven and earth are fixed upon her. The conflict between Christianity and world-wide heathenism is on. Conscious of her high calling she blanches not but flies her battle signal, "The destiny of earth's millions depend upon this action. Let every man do his utmost." In answer there must be such a pouring out of men and money as that the world shall wonder and adore, the church be glorified and purified, the Master's (world-wide) work be done.

Finally there is need of more abundant giving.

(3) *To save ourselves.* Surely in this world of men we are saved only as we help save some one else. If in this hour of crisis for the church—if in this hour of danger for the world our ears hear not, our hearts feel not, our hands help not, then we are lost.

There is no place in the house of many mansions for missing links. All there are living links—those who in this world have stretched forth hands to save.

INDEPENDENCE OF JAPANESE CHRISTIANS.

According to recent news from Japan, action has been taken by the Synod including all the native Presbyterian and affiliated churches, in favor of independence of all foreign control or assistance. A proposition of this sort some months ago failed of adoption by a very narrow margin of votes. The sentiment has been rapidly growing among Japanese Christians that their churches are able to provide for their own support and administer their own affairs and that the period of foreign missions is ended for Japan. The self-supporting churches which are the fruit of the American Board are also strongly of this opinion, and many of their ministers have advocated making the churches still receiving foreign aid a distinct class without the full privileges of the others with whom they are associated. This spirit of independence is characteristic of the Jap-

anese, and if its motive is to build up the church of Christ in Japan in accordance with the character and needs of her people, it may prove to be an important and desirable advance toward the Christianization of the empire. It is a movement of great significance concerning the spread of Christianity in all Asia, and will be regarded with prayerful and sympathetic interest by American Christians of all denominations.—The Congregationalist.

We all rejoice to see the Japanese Christians reaching toward self-support. We could wish our own brethren in the empire were doing more in this direction. Let us remember, however, that less than one-half of the population of Japan has as yet even heard of the name of Jesus Christ. It is a vast Japan field yet and will be for decades to come.

JUST AMONG OUR FRIENDS.

Anti-ism is much like heathenism in one respect: the main hope is with the coming generation.—B. H. Cleaver.

The call to missionary service is the voice of the Holy Spirit. The Lord open our hearts and enlarge our vision.—Roger L. Clark.

We join you in your endeavor to raise \$300,000 this coming year. We hope by September 30th, 1906, that \$2,500 will come in from the churches and Sunday-schools in this state.—A. Linkletter, Bethany, W. Va.

Congratulations on the \$250,000 for Foreign Missions. We can raise the \$300,000 just as easily. I shall see to it that the offerings of the church I serve are correspondingly increased. The Foreign Society is doing a great work and can not come down.—Frank Talmage, Lemoyne Pa.

The High Street Church, Akron, O., regrets to take a second place this year in its gifts to Foreign Missions, but it was just waiting for some church in the brotherhood to contest its position! It is glad to have the Independence Avenue Church, Kansas

City, Mo., as a rival. It may hold its proud prominence, but it will have to work for it!—Geo. Darsie.

I rejoice with all the brethren in the great success of last year. Three hundred thousand dollars this year is not too much to undertake, but ought to be easily raised. I will do all I can toward it in my field of labor. Success lends enthusiasm.—L. T. Faulders, Arcola, Ill.

I tell you the cobwebs are on the missionary boxes because the cobwebs are on the consciences of preachers and people. It is a time of fine meeting houses, fine organs, fine music, religio-operatic, ritualistic services. The church members and officers and many of our preachers are crucifying the Lord between the two shrines of mammon and amusement. I am alarmed at the ease with which preachers can drop from the pulpit to worldly pursuits and the large number of them passing from the ministry to money-making. Where is the sacrifice? Where is the devotion? Where is salvation?—W. Ross Lloyd, Bloomington, Ill.

NOTES FROM THE FIELD.

W. P. Bentley reports six baptisms in Shanghai.

L. C. McPherson reports fourteen conversions in Havana.

Fred E. Hagin reports twelve baptisms at Suido Cho, in Tokio, Japan. C. S. Weaver reports three in Osaka.

Charles S. Settlemyer teaches a class in English and has the oversight of the gymnasium in the College in Nanking.

A building for school purposes has been rented in Matanzas, and work

has been begun. A bright young Cuban has been employed to assist in the work of teaching.

Miss Stella Lewis has reached Japan and is installed in the mission home in Osaka. She is much pleased with her surroundings, and the missionaries are delighted with her.

James Ware writes that a fierce typhoon swept over Tsungming and some of the islands adjacent, and that 20,000 people were destroyed. Among these were four Christians and twenty-seven inquirers.

Our property in Japan was not injured in the time of the riots. The buildings were guarded for some time by the police. All excitement has died away; there is no danger whatever from that source.

Miss Clawson writes that the college has been opened. She has as many young ladies as she can care for. The name of the school is the Joshi Sei Gakuin. This name signifies the Girls' Bible College.

Miss Clawson reports that she needs a piano for the college. Mrs. McCoy is qualified to teach music. She must have an instrument to do her best. It may be that some friend of the work will give \$350 for this purpose.

W. H. Hanna writes that a lot for a chapel has been bought in Laoag, Philippine Islands, and that an architect is designing a building. He states that since his last report there have been four additions to the church in Laoag.

The Japan Harbinger is a neat paper published in the interest of the work in the Sunrise Kingdom. It is in English. The subscription price is fifty cents a year. In clubs of ten it is furnished for thirty cents. Subscrip-

tions may be sent to Miss Rose T. Armbruster, Tokio, Japan.

Miss Armbruster has charge of the Poor School which Miss Rioch conducted. Miss Armbruster has rented a Japanese house. She has eight Japanese living with her. She is training a number of girls to serve as Sunday-school teachers. She is happier than at any time since reaching Japan.

There are twenty-nine enrolled in the school in Havana. More are applying for admission. With the present staff this is about as many as can be properly taught. It is believed that a boarding school would pay for itself, as many would like to come from the provinces if they could find rooms and board at moderate cost.

M. B. Madden reports seven baptisms in Sendai. He adds that there are eight young men from the Sendai district in the College in Tokio and seven girls in the Joshi Sei Gakuin. He sees a glorious future when these young people return to carry on work. He is greatly pleased and encouraged. The new buildings in Sendai and Akozú are great aids to the work. The beautiful harmony everywhere is prophetic of success.

FROM THE MISSIONARIES.

PHILIPPINE ISLANDS.

Letter of Greeting from the Filipino Christian Missionary Convention to the American Churches.

The grace, mercy, and peace of God the Father and of Jesus Christ our Lord, be with you all.

Brethren, in respect to the mission work here in the Philippines: by the grace of our Lord Jesus Christ, the harvest of the blessed gospel by divine authority goes on increasing. These are fruits: Liliw, Laguna province.

The chapel is now built and we have two preachers, natives of the same town, and now the cause is making a beginning in the town of Nagkarlang, Laguna province, and a chapel will be built as in Liliw. Moreover, we have in Manila a missionary society to help the evangelists.

Secondly, brethren, in respect to other greater matters of obedience and propriety according to the blessed Gospel of our Savior Jesus Christ, as says the Evangelist John, in chapter 14:15. "If ye love me, keep my com-

mandments;" and by way of promise it is written: John 15:10, "If ye keep my commandments ye shall abide in my love; as I also have kept my Father's commandments and abide in his love." This is a fellowship which our Savior conveys to us through the faith that we have received from our heavenly Father on high.

We salute all our brethren in America, and may grace be with all those that love our Lord Jesus Christ in incorruption. Amen.

The Medical Work.

Dr. C. L. Pickett: The last month has been a busy one. The treatments numbered 409, the patients 294. Of these, 156 had never visited the clinic before. I answered forty-four outside calls. I made regular trips to San Nicolas each week except once, when rain and high waters prevented. We have just passed through a severe storm and one of the heaviest rains in forty years. Much sickness will likely follow the receding waters. Cholera has broken out in Manila and special quarantine regulations are ordered for all the provinces. We are hoping it may not reach us; yet all are a little uneasy. At present the health of the workers in the Philippines is reasonably good.

HAWAII.

Farm Lee Enkong and Family.*

The old gentleman is Farm Lee Enkong, at present a resident, with his large family, of Honolulu, Hawaii. He became a Christian at Singapore over forty years ago. First his attention was attracted to a German missionary bending over an old, sick Chinaman, cast out to die on the street by a contractor whom he could no longer serve. He afterward heard the missionary read his tracts and became a Christian. His wife also became a

Christian. They have brought up their children in the faith. They have lived for twenty years in Honolulu. The old man has never learned English, but speaks the Hawaiian language. He is very earnest.

His son, Farm Eroy, stands at the right end of the back row. He is a most faithful and intelligent Christian. He is a deacon in the Christian Church of Honolulu. His wife and two children are just in front of him. The son who stands next Farm Eroy, Farm Cheo Fou, is a consecrated Christian Endeavorer. The well-dressed son at the left end of the back row is Farm Corn, a successful grocer of the city. He is a member of the Christian Church.

This picture and sketch was furnished us by W. E. Crabtree, of San Diego, Cal., who secured it from the hand of Farm Lee Enkong during a recent visit to Hawaii.

JAPAN.

Good News from Akita.

E. S. Stevens: The kindergarten has thirty children enrolled and the little tots are carrying Christ into homes which before were closed against the message, even into the strictest Buddhist families. They come from all classes of society, children of government officials, merchants, professional men, and carpenters all being led together into the way. Mrs. Stevens is in charge. Six Japanese girls live in the Stevens home and are taught by a teacher who was a university student and also lives with them. We have been in a great meeting, we can say it was the greatest in the history of Akita. H. H. Guy thinks it the most remarkable meeting that he has had anything to do with in Japan. The house was crowded and many could not get in. We opened the large sliding doors back of the pulpit and accommodated

*See page 521.



A CHRISTIAN CHINESE FAMILY IN HAWAII.

many that way. Three reporters took down the sermons. Dr. Guy was especially clear and forcible in his arguments. The whole town was stirred. One man failing to obtain entrance two nights came early the following nights. Sunday night was the great night, some six hundred inside listened as contentedly as though they were all comfortably seated. Miss Asbury's work of inviting the women was very successful as the Girls' School turned out in full force, the members of the women's meetings, and nurses, in all about one hundred ladies and girls. Dr. H. H. Guy, President of the Sei Gakuin was the preacher in the great meeting in Akita. Dr. Guy's language ability was a great advertisement and drawing card. Additions during past year, forty-five.

INDIA.

Experiences in Zenana Work.

Helen A. McGavran: Ladies who seek entrance into the houses of the people in order to reach the women have varied experiences. In some of our own stations the ladies have usually had more invitations to visit and teach the women than they could comply with, but it is not always so.

One lady knocked at a door and in reply to an attempt to persuade the inmates to let her in, was met by a storm of invectives, saying, "We want no such creatures as you to come in contact with our women. You white women are all bad. You neglect your houses, you neglect your children, giving them to women you know nothing of to look after them, while you ride and drive about and amuse yourselves. You love your children so little that you send them away from you when they are not much more than babies. Be off, we want no such influence or teaching about our women."

It is some comfort to missionary

wives and mothers that they can correct such an impression. That by faithful devotion to their children and to household duties, they can not only be an example to the young Christian community, but can also disabuse the heathen of the idea which they have got not altogether wrongly from the worldly wives of the officials in the country.

Increasing Spirituality.

O. J. Grainger: It is always a joy to a pastor to see the church increasing in spirituality. This is our joy in Harda. We have two congregations, one of the Hindi speaking disciples, and one of the English speaking disciples. The English speaking congregation is small but is faithful to all the church duties and is growing in grace and in the knowledge of the truth. The transformation of the life through the gospel is manifest to all.

The Hindi congregation is also increasing in spirituality. In August we held for the church a week of prayer and Bible study, which was of great benefit. Though the difference in language necessarily makes the two congregations separate, yet there is a growing spirit of fellowship between the two. A short time ago a union prayer-meeting was held in which each took part in the language he knew best. Some spoke in English, some in Hindi, and some in Urdu. Though the words were not understood by all, yet the spirit of fellowship and Christian love was manifest and was understood. Prayer and testimony continued for over two hours. We are planning to have other such meetings. The object lesson of a spiritual church is the best kind of a sermon both in America and in India.

School Work in Harda.

Miss Stella Franklin: I have found my work in Harda very interesting.

The Kharipura school is among the low caste people. It is hard to increase the numbers in this school because these low caste are so indifferent to education. There are about thirty enrolled with an average daily attendance of about twenty. There is one class of boys coming very regularly and making good progress.

The girls' school has at present about sixty enrolled. The early marriages make it almost impossible for us to keep the girls until they finish the second reader grade. But the sentiment for the education of girls has grown considerably in the town. Miss Thompson's long years of faithful zenana work in the town and the girls' school have both a strong influence. Still it seems a pity in a town where there are many hundreds of school-boys to have less than a hundred girls even taught the alphabet. The last few months have increased the attendance. The most hopeful feature of this school is the new teacher. This is Esther Bai, Saurai Bai's daughter. She has been some years in Bilaspur and has now come home with a teacher's certificate. One of our very own girls, trained by the Bilaspur ladies, and a certificated teacher is a help indeed in our girls' school.

The school in the Fall is quite different from any work I have had in India. It appeals to me very much. My whole heart goes out to the girls and boys there. Years ago this school was begun by Mrs. Jackson and has been kept up ever since by the mission. The Fall men all work in the railroad, or are engineers or connected some way with the railway. They have been thrown in contact with Englishmen, some of whom are Christians, but more who are anything but Christians. But they have learned some things from the Englishmen that have helped them even if not Christianized them. On the whole they are a rough,

godless set. They have lost much of their caste prejudices. The girls are not married so young. Girls and boys run wild together. This people know the advantages of education. Their best characteristic is their independence. They make a good living on the railway and like their work.

The boys who have been in school a long time are well trained. I have opened up a school here for girls also. There are about twenty-five enrolled, with a daily average of fifteen or twenty. The girls are older than the girls of the town school, and so will learn more quickly. They were very noisy at first, but are gradually getting settled down. The good Christian woman I had to help me has been very ill and I have a young Christian woman help. She has to take her baby along with her, a noisy little girl of six months. Besides this, three or four of the larger girls bring their baby brothers with them. The mothers go to work and leave the care of the babies to the girls. They have either to bring them to school or stay home themselves. One day I counted six babies in the room all making more or less noise. The boys come to school three hours in the morning and two in the afternoon, while the girls come only in the afternoon. This makes the afternoon school of both girls and boys about fifty. Each day in closing we have them altogether for singing. They are all fond of singing. And then I close with prayer. At first they would not behave well at all during prayer. The girls would put their heads down on their hands and peep up at me through their fingers and say, "Is this the way, Miss Sahiba?" "Is this the way?" But now they are nearly all quiet for prayer. The Bible classes are very interesting now. I have seen the development of the boys more in Bible classes than any other way. I take the classes of the

largest pupils myself, and I find the boys looking eagerly forward to the recitation.

Mr. and Mrs. Grainger are kept very busy since Dr. and Mrs. Drummond have gone. We are all looking forward to the coming of the new missionaries and the return of the old ones.

AFRICA.

Africa Calling for Reinforcements.

Dr. R. J. Dye: Since writing you last, it occurs to me that during our extra work attending the sick missionaries of the Congo Balolo Mission, I neglected to report ten baptisms. These made the good confession before a crowded house and immediately afterwards were baptized in the river at the mission beach. It was a great pleasure and joy to me to baptize these ten. Five were the result of the work of two faithful evangelists across the river from here. Others are earnestly inquiring the way of life there and the work prospers. These are the people who told the evangelists when they began work there, "We have been waiting and asking for you to come and you have passed right by us and we were determined to say to God that you were to blame, but now that you have come, it is all our fault if we do not listen to your message and accept this salvation." Many more towns from near and from afar are asking in like manner for the evangelists, and we must turn a deaf ear, for we can not supply them the teachers or evangelists. The other five were men and women and one boy from the immediate town of Bolengi. Two were old women, bent with age but eager to be baptized and confess His name before all. This is the exceptional part of the work here at Bolengi, and I can not but think that my dear father's life and death has had their influence. In most of the other

Congo Missions, and formerly here, the older people passed the gospel by as a game for children and of no use for them. The singing misled them, for the meaning of some of the earlier hymns is not clear even to us at this date, and consequently the people could not understand them. Two of the men were full grown men and one young lad has given himself to the Savior in his youth. His older sister and guardian and her husband are Christians, so they are a complete little Christian family. They have two little girls whom they are teaching to come to church, and so we can see the beginning of a Christian community. In fact, now we are perplexed as to what to do with the large number of children inquirers. We have developed a C. E. for them, but they are earnestly seeking baptism. It would be no problem if we had a full staff of workers, but with all the work falling on our hands, we can hardly foster and teach them sufficiently to justify baptism at once. In the meanwhile, the Catholics are enticing away some who are from the outlying towns. They, with their force of eleven priests and as many sisters and a steam launch, are trying their best to proselyte those being snatched from heathenism by our evangelists, and we must be reinforced and equipped to encourage and oversee our present force of evangelists and increase the bounds of our influence.

The large and populous basin of the Bosira River depends upon us for their knowledge of God and life eternal. We must not delay the founding of a basis station up there as soon as we can get a concession from the government. And to do this, we must enlarge our present force not only here, but more must be on the way. Brethren, these people are dying and they are open to the gospel, yea, begging for teachers as soon as they hear the first message and what shall your

answer be? Pioneers are the sort of men needed in Africa, men who can and will endure hardship for the sake of the gospel. For up in the Bosira district the forest must be cleared off, the land drained, cultivated, timber sawn, bricks burned, and foundations laid, school begun where people do not know the first letter of the alphabet, children trained to sew clothes for their nakedness and to keep themselves clean. In fact all that is meant by building up a new station in the heart of tropical Africa. Consecrated carpenters, brick masons who know how to mould, burn, and lay bricks, a printer who can be editor, foreman, typesetter, and "devil" all in one while he is teaching his force. Men who are not ashamed to work, and who are willing to do everything necessary to teach and uplift a simple, ignorant, but intelligent race, who are anxious to learn, are the men we need.

Do not be afraid to duplicate your force in any profession. Another doctor would well be needed for the new place and would find a large practice awaiting him among traders and government officials, as well as his native clinic and hospital. A school-master is a most urgent necessity. The ladies of the mission have tried to carry on the school, but there have been long and demoralizing vacations of necessity, and now with five out-schools and people clamoring for more, and a full supply of school books yet to be printed, it is beyond their powers.

Our church building is now too small to hold the audiences that congregate, and since Brother Eldred has moved it to the part of the station nearest the native village, it will be more handy for school. We should have a new and larger church building. Our native church has an active membership larger than any other on the upper Congo. We now number 113 active communicants.

As hinted in the foregoing page, we shall soon need a printing outfit for Bolengi. We should be getting out and hope to finish in the course of this coming year, the entire four gospels with a harmony (now finished) and the Acts under one cover. There is no printed hymn book at Bolengi. A few typewritten copies. The hymns are sung from memory. No school supplies except those made from day to day by hand with a sign-marking outfit, which proves a most tiresome method to Mrs. Dye. We could have a primer and a first reader ready for the press in a few months, but the prohibitory prices of the presses on the field and the length of time to get things to America and back depress one's natural enthusiasm. The work in Africa is going ahead and is fast demanding our every hour. What can two or even three or four do? Aye, with God's help we can do much and we are strong to do our duty. But Brethren, Matt. 9:37-38 is a most insistent text to us here just now.

SUNDAY-SCHOOL DEPARTMENT.

How About Your Birth-day Box?

We have been pushing a campaign to get additional schools to use the birth-day boxes for foreign missions, and with good success. Schools that have never used the boxes before have ordered them, and many whose boxes were worn out have ordered new ones.

We want you to use a birth-day box. Have you one in your school? Do you push it? During the last year over \$15,000 has been raised for heathen missions in this way. Nearly everybody has a birth-day. The person who doesn't is not worth considering. Every person ought to appre-

ciate a whole year of blessings from God enough to give an offering to advance his kingdom. A penny for each year—how fitting and proper.

Brother Superintendent, has that box of yours fallen into disuse? Resurrect it and swing the children into line. Push it, talk about it, make it an interesting part of the Sunday-school program. Tell the boys and girls what a splendid work this little institution has done. Many schools have adopted the following plan: A certain week is set aside for a whole class to contribute its birth-day offering. A good many superintendents have found that it helps to give each scholar a nice birth-day card when the offering is given.

If you have no box in your school, we will be glad to send you one free, the only condition being that you use the birth-day collection for foreign missions. We are now working on a design for a new, attractive box. We want to boom it—help us!

How It Works.

The following are a few brief testimonials of the way the Birth-day Box works in many of our progressive schools:

We have used the Birth-day Box for years with fine results.—B. M. Arnett, Supt., Nicholasville, Ky.

We have been using the Birth-day Box in our school for a great many years with good results. We collect about \$30 a year in it.—W. H. Waters, Supt. Pasadena, Calif.

Have been using Birth-day Box four years? It works to perfection. Don't see how we could get along without it. It is a source of great pleasure to me and to all the friends of missions, to see the children walk up and make this deposit.—S. A. Yelton, Supt., Butler, Ky.

The Birth-day Box that has been in use in our school these many years, has about dropped to pieces. We

write that it be given the earned furlough, and that a new recruit be sent for our use. Over \$20 went through our box last year for Foreign Missions.—C. M. Rodefer, Treas., Belaire, O.

We have been using the Birth-day Box for Foreign Missions for several years with extra good results. We are now using a glass Birth-day bank instead of the old one. It is giving good satisfaction.—I. Z. Hicklin, Supt., La Plata, Mo.

(Note.—We have the glass ones at 25 cents each, the others are free.)

Help Us Reach the Goal.

The new watchword is \$300,000 for Foreign Missions during this year. In order to reach this goal the Sunday-schools must make a great advance in missionary giving. They can easily do it. The schools are a mighty dynamo of power. Much of this power needs to be directed into the channels of benevolence for a lost world. We have set the following marks for the Sunday-schools of our brotherhood:

1. **500 new schools** among those contributing to Foreign Missions this year. Less than half the Sunday-schools in our whole brotherhood gave anything this last year for this great work. Is your school in line? Help us to reach the mark.

2. **500 new Birth-day Boxes** in the schools. The contents of these boxes is to be added to the Children's Day offering in June. Have you a box? If not, send us your order. The box will be sent free.

3. **500 new schools on the Honor Roll.** That is, raising the amount of their apportionment or more for world-wide missions. Is your school on the roll? If not, will you not help it to be there?

4. At least \$75,000 from the Sunday-schools for Heathen Missions this year. Last year the schools gave \$61,

\$17, a gain over the year before of \$4,985.

5. Ten Living-Link Sunday-schools.

That is ten schools supporting their own missionaries on the foreign field. Several schools are raising enough to do this now. What an inspiration for the boys and girls of a Sunday-school

to have their own worker preaching the gospel in a distant heathen land.

Superintendents and teachers, do you believe these things ought to be done? If you do, let us put our united energies into the splendid task, and the first Lord's Day in June will witness victory.

CHRISTIAN ENDEAVOR DEPARTMENT.

Ohio Leads Again.

Of the amount given by the C. E. Societies last year, Ohio contributed \$1,498.14; Illinois, \$1,319.89; Indiana, \$1,144.53; and Missouri, \$891.90.

Special.

There are several girls in Miss Emma Lyon's school at Nankin, China, who need support. It costs but \$15 a year to support one. Also several students in the Bible College at Jubbulpore, India, need assistance at \$25 per year. Will not some kindly dispose society care for these needy ones?

"Star of Hope."

It is time to commence preparation for Endeavor Day, the first Sunday in February, 1906. "Star of Hope," the exercise, is now ready to be sent out to all societies, free of charge. The only condition is that you will observe Endeavor Day in the interest of the Orphanage work at Damoh, India. About four hundred and twenty-five societies observed the day last year, and we believe that one thousand societies will fall in line this year. Send an order for your supplies at once to F. M. Rains, Cor. Sec., Box 884, Cincinnati, Ohio.

The One Hundred Mark.

Only one society passes the one hundred dollar mark. The society of the Richmond Avenue, Buffalo, N. Y., church, gave \$126.80. Other large con-

tributors were as follows: Indianapolis (Fourth), Indiana, \$88; Mt. Vernon, Ohio, \$71; Indianapolis (Central), Indiana, \$65; Des Moines (University Place), Iowa, \$62.50; Fulton, Mo., \$50; Normal, Illinois, \$50; and Springfield (Central), Illinois, \$50. We should have at least ten societies that would give one hundred dollars each this year.

Fifteen Thousand Dollars.

Our Endeavorers did not reach the \$15,000 mark last year, having given \$10,873. We adopt for the present year the same watch-word as last year—"Fifteen Thousand Dollars from our Endeavorers this year" for the Orphanage work at Damoh, India. As Endeavorers we can do it, if we will; we must do it, because the work demands it; we shall do it, because we are going to do our best. Join the ranks of the contributors this year!

Since our Endeavor Societies have contributed to the work of the Foreign Christian Missionary Society, they have given over \$65,000. Make it at least \$80,000 this year.

"The Church of Christ will be incomplete as long as the representatives of any people, nation, or tongue are outside its pale."

James Gilmour said, "Unprayed for I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose."

BOOK TABLE.

Home Mission Readings. By Alice M. Guernsey. Fleming H. Revell Co., Chicago. Price 50 cents.

This is a collection of stories and sketches dealing with various phases of Home Mission Work, and especially designed for use in missionary meetings. It is brim full of good things.

The Church of the Fathers. By the Rev. Leighton Pullan, M. A. The MacMillan Co., New York.

This is the second volume in the History of the Church Universal. The period covered is from A. D. 98 to 461. This is the work of a master. Every page is full of interest.

Faulty Diction: or, Errors in the Use of the English Language, and How to Correct Them.

It is rarely one's good fortune to become possessed of so valuable a book, and especially one so compact and of so much general interest. It is handsomely bound in embossed Russia leather, and will be sent to any address by Geo. W. Ogilvie & Co., Publishers, 169 E. Randolph St., Chicago. In leather the price is 50 cents; in cloth binding, 25 cents.

Indian and Spanish Neighbors. By Julia H. Johnston. Fleming H. Revell Co., Chicago. Price, 50 cents.

This work is intended for use as a text book in all Women's Home Mission Societies. It covers the needs and opportunities for work among the Indians and Spanish-speaking people in our Western States, in Cuba and Porto Rico. The subjects are: "The Red Man's Burden," "The Educational Problem," "The Mission Field," "The Earlier and Later Day Spanish-speaking People," etc. There are Bible readings, recitations, hymns, and striking paragraphs.

The Essentials of Spirituality. By Felix Adler. James Pott & Co., New York City. Price \$1.00.

In this small book of ninety-two pages the author shows spirituality to be morality carried out to the finish. It depends upon always keeping the ultimate end of existence in view. Intervals set aside for self-recollection and the facing of the thought of death are useful aids. The ultimate end itself is to elicit worth in others, and by so doing, in one's self. The indispensable condition of this attitude is to ascribe worth to every human being before even we observe it, to cast, as it were, a mantle over him, to take toward every human being an expectant attitude, to seek the worth in him until we find it. Even toward the oppressor we should take the same attitude. We must testify to our respect for a principle by treating small occasions in life as great if they involve a moral issue.

King Leopold's Soliloquy. By Mark Twain. The P. R. Warren Co., Boston, Mass. Price 25 cents.

This little book will do much good. It is a stinging arraignment of the policy of King Leopold, of Belgium, in the Congo Free State, Africa. The great humorist has made his book all the more effective by putting it in the shape of an imaginary soliloquy from the lips of the king himself. The terrible atrocities of this modern tyrant have been well known; it is hoped that this popular presentation will do much good in still further arousing public opinion. Our own country was instrumental in helping establish the power of Leopold on the Congo, although his selfish and murderous designs were not then known. It is impossible to understand how the nations involved can withhold summary action against this infamous king, with this present light on the subject.

A VALUABLE BOOK.

THE Foreign Society has prepared an Annual with great care. It is a vest pocket edition, six inches long, three inches wide, one-quarter inch thick, and can be handled with convenience. This is the most useful annual we have ever furnished. We believe it will be invaluable to every preacher, church officer, Sunday-school superintendent and general church worker.

It contains the following:

1. The International Sunday-school Lessons for all of 1906 with comments, exposition of lessons, etc.

2. The Midweek Prayer meeting Topics for the whole year of 1906, prepared by the standing committee of our National Convention.

3. The Christian Endeavor Topics for the year 1906.

4. Calendars for 1906 and 1907.

5. Various tables, instructive, interesting, valuable.

6. More than fifty blank pages for general memorandum. You need no other vest pocket memorandum than this for 1906. It embraces altogether about 130 pages, well printed, on good paper, substantially bound in full art cloth, and will prove of exceptional value.

The price of this is only 25 cents per copy. Cash must accompany orders in every case. The President of the

United States could not get a copy of it without the cash with order. We have no time for book-keeping.

However, we have decided to send it FREE OF CHARGE to any teacher or church correspondent that pledges now to take the March Offering the first Sunday in March, or to any Sunday-school superintendent or secretary that will write now and say that they will observe Children's Day the first Sunday in June, 1906. In either case, whether church or Sunday-school, please state the number in your church or Sunday-school, and we will send you either March Offering supplies or Children's Day supplies in good time.

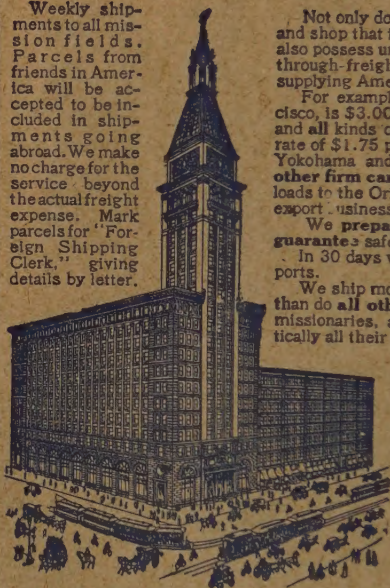
Remember, if you observe the March Offering or Children's Day, you are entitled to it FREE OF CHARGE, one copy to each church and Sunday-school. If you do not observe these offerings, the price is 25 cents.

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